

40 Fadā'il Ahādīth of Ramaḍān

Al-Mut'allim Abū Zur'ah al-Hāshimī

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhi r-Raḥmāni r-Raḥīm

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى
مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin, kamā ṣallayta
‘alā Ibrāhīma wa ‘alā āli Ibrāhīma, innaka ḥamīdun majīd. Allāhumma bārik
‘alā Muḥammadin wa ‘alā āli Muḥammadin, kamā bārakta ‘alā Ibrāhīma wa
‘alā āli Ibrāhīma, innaka ḥamīdun majīd

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لَوْجِهَ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

“For Allaah’s Countenance only. We wish for no reward, nor thanks from
you.”

[Al-Insān 76:9]

Chapter regarding Fasting and its Virtues

(1) Fasting is for Allaah and He will reward it

عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "قال الله عز وجل: كل عمل ابن آدم له إلا الصيام، فإنه لي وأنا أجزي به. رواه جماعة

"From Abu Hurayrah (may Allaah be pleased with him), the Messenger of Allaah (peace be upon him) said: Allaah, the Exalted and Majestic, said: "Every act of the son of Adam is for him, except As-Siyaam (the fasting) which is (exclusively) for Me, and I will reward him for it." Narrated by a group.¹

In this hadeeth, the Messenger of Allaah (peace be upon him) informs that Allah, the Almighty, said: "Every act of the son of Adam is for him," meaning it has a share and an entrance that people can observe. People may hasten to receive rewards from others and gain some worldly benefit through it, except fasting. Fasting is purely for Me (Allah), and no one knows the reward that follows it except Me.

"And I reward it," meaning I alone will determine its reward, and I alone know the amount of its reward, its multiplication of good deeds, and its virtue. As for other acts of worship, some people are aware of the rewards for them. The rewards of deeds have been revealed to people, and they are multiplied from ten to seven hundred times, or as much as Allaah wills, except fasting. Allaah rewards it without

¹ This term is used when describing a narration when it has been narrated by a large group of scholars.

measure, as stated in the narration of Muslim: "Every deed of the son of Adam is multiplied, a good deed is ten times its like to seven hundred times, but Allaah said: except fasting, for it is for Me and I will reward it." Since the reward for fasting cannot be counted except by Allaah, He did not delegate its reward to His angels but took it upon Himself to reward. When Allaah takes the reward of something upon Himself, it signifies the greatness and significance of that act.

(2) The Gate in Jannah for those who fast

عن سهل بن سعد رضي الله عنه عنه عن النبي صلى الله عليه وسلم قال: "إن في الجنة باباً يقال له: الريان، يدخل منه الصائمون يوم القيامة لا يدخل منه أحد غيرهم يقال: أين الصائمون؟ فيقومون لا يدخل منه أحد غيرهم، فإذا دخلوا أغلق فلم يدخل منه أحد" ((متفق عليه))

Sahl ibn Sa'd (May Allaah be pleased with him) narrated: the Prophet (ﷺ) said, "In Jannah there is a gate which is called Ar-Rayyan through which only those who observe Sawm (fasting) will enter on the Day of Resurrection. None else will enter through it. It will be called out, "Where are those who observe fasting?" So they will stand up and proceed towards it. When the last of them will have entered, the gate will be closed and then no one will enter through that gate." Agreed upon.²

The gate of ar-Rayyan is only for those who fast, because they bore with patience thirst during the day in Ramadan, especially during the hot summer days.

Ibn al-Jawzi (may Allah have mercy on him) said: "With regard to the gate of fasting being called the gate of ar-Rayyan, this is entirely appropriate, because the

² The term "Agreed upon" refers to a hadeeth that is narrated by both Imam al-Bukhari and Imam Muslim in their respective collections of Saheehs.

reward for the fasting person who becomes thirsty is to be given water (yurwa), hence it is called by the name of the reward.”³

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said: “Ar-Rayyan means the one who is given water (yurwa), because those who fast become thirsty, especially during the long hot summer days. So they will be rewarded by this gate being named for that which is applicable specifically to them: the gate of ar-Rayyan.”⁴

(3) The face of the one who fasts will draw away from the Fire

عن أبي سعيد الخدري، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم " ما من عبد يصوم يوماً في سبيل الله إلا باعد الله بذلك اليوم وجهه عن النار سبعين خريفاً" ((متفق عليه))

Abu Sa'eed al-Khudri (May Allaah be pleased with him) reported, the Messenger of Allaah (ﷺ) said, "Every slave of Allaah who observes Sawm (fasting) for one day for the sake of Allaah, Allaah will draw his face farther from Hell-fire to the extent of seventy autumns." Agreed upon.

In this hadeeth, the Prophet (peace be upon him) explained the virtue of fasting.

His saying, "for the sake of Allaah," means during jihaad and it was also said it refers to sincerity towards Allaah, even if it is not during jihaad. The Prophet (peace be upon him) mentioned that Allaah, the Almighty, promises those who do this that He will distance them from the Fire by seventy autumns, meaning seventy years, as each autumn represents one year. This signifies how far the Fire will be from the fasting person who is striving for Allaah's sake.

³ Kashf al-Mushkil (3/391)

⁴ Sharh Riyadh as-Saaliheen (5/271)

(4) The breath of a fasting person is more beloved to Allaah than Musk

عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "والذي نفسي بيده، خلوف فم الصائم أطيب عند الله تعالى من ريح المسك." (متفق عليه)

From Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace be upon him) said, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk." Agreed upon.

This indicates that the status of fasting is higher than other deeds, because the rank of intimacy in the presence of Allaah, the Almighty, is one of the highest ranks. The reason the odor of the fasting person's mouth is more beloved to Allah than the scent of musk is that fasting is an act of secret worship between Allah and His servant. No one else can see the truth of it. Allah, therefore, made the scent of the fasting person's breath manifest on the Day of Judgment among the people, as a mark of honor and praise for the fasting person.

(5) Fasting is a shield

عن عثمان بن أبي العاص قال سمعت رسول الله صلى الله عليه وسلم يقول الصيام جنة من النار، كجنة أحدكم من القتال. (رواه احمد والنسائي)

From 'Uthmaan ibn Abi al-'Aas, he said, I heard the Messenger of Allaah (peace be upon him) saying, "Fasting is a shield from the Fire, like the shield of one of you in battle." Narrated by Ahmad and An-Nasaa'i.

This Hadith highlights some of the characteristics and virtues of fasting. His saying, "Fasting is a shield" means that fasting acts as a protective shield, like armor that prevents harm in battle. A shield protects a person from being harmed by enemies, and similarly, fasting serves as a defense against the Hellfire, safeguarding the person from its punishment in the Hereafter and protecting them from indulging in immoral actions in this world. Fasting also protects the one who observes it from harmful desires. Therefore, the fasting person should safeguard their fast from anything that could spoil it or reduce its reward, such as engaging in sins and immoral acts as will come in the next hadeeth.

(6) The Fast intercedes on the Day of Judgement

عن عبد الله بن عمرو أن رسول الله صلى الله عليه وسلم قال: "الصيام والقرآن يشفعان للعبد يوم القيامة، يقول الصيام: أي رب، منعتك الطعام والشهوة، فشفعني فيه، ويقول القرآن: منعتك النوم بالليل فشفعني فيه، قال: فيشفعان" رواه أحمد

From ‘Abdullah ibn ‘Amr that the Messenger of Allaah (peace be upon him) said, “Fasting and the Quraan will intercede for the slave on the Day of Judgement. Fasting will say, ‘O Lord, I prevented him from food and desires during the day, so allow me to intercede for him.’ And the Quraan will say: ‘I prevented him from sleep at night, so allow me to intercede for him.’ And they will both intercede.” Narrated by Ahmad.

In this hadeeth, ‘Abdullah ibn ‘Amr (may Allaah be pleased with him) reported that the Messenger of Allaah (peace be upon him) said: "Fasting," meaning the fasting of Ramadan, or any type of fasting, whether obligatory or voluntary, would intercede for the slave in a real sense as evidenced by the statement “The fasting will say: 'O

Lord, I prevented him from food and desires during the day” because the fasting person refrains from food, drink, and intimate relations from the time of Fajr prayer until sunset. "So allow me to intercede for him," meaning, "accept my intercession and my mediation on his behalf”, and Allaah, the Almighty, will accept their intercession which serves as evidence for its great status.

(7) An action of Paradise.

عن أبي أمامة قال: قلت: يا رسول الله مرني بعمل أدخل به الجنة أو نحو ذلك فقال: "عليك بالصوم فإنه لا مثل له"، قال: فكان أبو أمامة لا يرى في بيته الدخان نهائياً إلا إذا نزل به ضيف رواه جماعة

From Abu Umamah: I said, "O Messenger of Allaah, command me with an action through which I may enter Paradise, or something similar." He (peace be upon him) said: "You should fast, for there is nothing like it." The narrator said: Then Abu Uamamah never saw smoke during the day except when a guest arrived. Narrated by a group.

What is meant by “never saw smoke during the day” means no food was cooked in his house.

(8) The Du’a’ (supplication) of a fasting person is not rejected

عن أبي هريرة، قال قال رسول الله صلى الله عليه وسلم "ثلاثة لا ترد دعوتهم الصائم حتى يفطر والإمام العادل ودعوة المظلوم يرفعها الله فوق الغمام ويفتح لها أبواب السماء ويقول الرب وعزتي لأنصرنك ولو بعد حين" رواه الترمذي وأحمد

Abu Hurayrah said, the Messenger of Allaah (peace be upon him) said, "There are three whose supplication is not rejected: The fasting person when he breaks his fast, the just leader, and the supplication of the oppressed person; Allah raises it up above the clouds and opens the gates of heaven to it. And the Lord says: 'By My might, I shall surely aid you, even if it should be after a while.'" Narrated by At-Tirmidhi and Ahmad.

In this hadith, the Messenger of Allaah (peace be upon him) said: "Three people's supplications are never rejected," meaning their supplications are answered, whether they are praying for themselves or for others. It is said that the speed of the response to their supplications is due to the righteousness of the supplicant or their sincere devotion in supplication to Allah. The mention of the number is not for limitation, but for clarification.

"The just Imam" refers to the one in authority, specifically the one who holds the highest position of leadership. This also includes anyone who has been entrusted with the affairs of the Muslims and acts justly, following Allaah's commands, placing each matter in its proper place without excess or neglect, as Allaah said about them: {Those who, if We establish them in the land, establish prayer, give zakah, enjoin what is right, and forbid what is wrong. And to Allah belongs the outcome of all matters} [Al-Hajj: 41]. The just Imam is mentioned first due to the widespread benefit he brings, and the acceptance of his supplication comes from his opposition to desires and his patience in executing what his desires, greed, and anger call him to do, despite his ability to fulfill his own wishes. For the just Imam, the entire world calls him to indulge in it, but he responds: "I fear Allah, the Lord of the worlds," and this is the most beneficial stance for the servants of Allah. When the Imam is righteous, the entire community will be righteous.

"The fasting person until he breaks his fast" refers to all those who are fasting, especially in Ramadan. The fasting person should seize this time to make

supplications with a focused heart and certainty of a response, for it is a time of humility and brokenness before Allaah, especially while fasting.

"And the supplication of the oppressed is raised above the clouds on the Day of Judgment," meaning it is raised above the clouds, "and the doors of the heavens are opened for it," and Allaah, the Mighty and Majestic, says: "By My might, I will certainly support you, even if it takes some time." This is a severe warning and a warning for the oppressors. Due to the great importance of this matter, the doors of the heavens are opened for the oppressed person's supplication, or for the angel who raises it. Allaah, in His forbearance, may delay the punishment, hoping that the oppressor will repent from his oppression and sins, seek reconciliation with those he wronged, and turn to Allaah in repentance.

(9) Safeguarding the Fast

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا كان يوم صوم أحدكم فلا يرفث ولا يصخب، فإن سابه أحد أو قاتله، فليقل: إني صائم" متفق عليه

From Abu Hurayrah (may Allaah be pleased with him), the Messenger of Allaah (peace be upon him) said, "When any one of you is observing Sawm (fasting) on a day, he should neither indulge in obscene language nor should he raise the voice; and if anyone reviles him or tries to quarrel with him he should say: 'I am fasting.'" Agreed upon.

The Messenger of Allaah (peace be upon him) forbade the fasting person from rafath, which means obscene or vulgar speech, and from sakhab, which refers to shouting or quarrelling. If someone insults or fights with him, he should say: "I am a fasting" in order to prevent the opponent from continuing or to remind himself

to refrain from engaging in further conflict. The purpose of this prohibition is to emphasize the sanctity of the state of fasting. Otherwise, non-fasting people are also prohibited from such behavior.

(10) Protecting your Fast

عن طليق بن قيس قال: قال أبو ذر: إذا صمت فتحفظ ما استطعت، وكان طليق إذا كان يوم صومه دخل فلم يخرج إلا لصلاة. رواه ابن أبي شيبة

From Taleeq ibn Qays, who said: Abu Tharr (may Allaah be pleased with him) said: "When you fast, protect yourself as much as you can." The narrator said, "Taleeq, on the day of his fast, would enter his house and not leave except for prayer." Narrated by Ibn Abi Shaybah.

It has been narrated from several men of the righteous generations that “protecting the fast” means to refrain from doing things which would otherwise decrease its reward such as vile speech, backbiting, lying and other such behavior.

(11) Forgetfully eating or drinking does not break the Fast

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا نسي أحدكم فأكل أو شرب فليتم صومه فإنما أطعمه الله وسقاه" متفق عليه

Abu Hurayrah (May Allaah be pleased with him) reported, the Prophet (ﷺ) said, "If any one of you forgetfully eats or drinks (while fasting) he should complete his fast for Allaah has fed him and given him to drink." Agreed upon.

This hadeeth has been included as it gives an important lesson in regards to the Fiqh of Fasting. If someone eats or drinks something forgetfully, then it does not break his fast and he should continue fasting.

(12) Suhoor (pre-dawn meal) is Sunnah

أنس بن مالك رضي الله عنه قال قال النبي صلى الله عليه وسلم "تسحروا فإن في السحور بركة". متفق عليه

Anas ibn Maalik (may Allaah be pleased with him) said that the Prophet (peace be upon him) said, "Have Suhoor because in it is blessing." Agreed upon.

In this hadeeth, the Prophet (peace be upon him) encourages everyone who intends to fast to have a pre-dawn meal (suhoor) before Fajr and commands it, saying: "Have suhoor," meaning: eat the suhoor, which is the food eaten at the time of dawn, just before the true Fajr prayer in Ramadan, and for those who intend to fast voluntarily.

"For indeed, there is a blessing in suhoor," meaning there is an increase in growth, goodness, and blessings. The blessings of suhoor occur in several ways: it follows the Sunnah, it differs from the People of the Book (who do not have suhoor), it strengthens one's ability for worship, increases energy, helps counter bad temper caused by hunger, and provides an opportunity for charity towards those who ask at that time, or gathering with others to eat. It also provides an opportunity for remembrance and supplication at a time when the answer is likely, and it helps to make up for the intention of fasting for someone who may have forgotten to make the intention before sleeping.

(13) Hastening to break the Fast

عن سهل بن سعد، أن رسول الله صلى الله عليه وسلم قال " لا يزال الناس بخير ما عجلوا الفطر ". متفق

عليه

From Sahl ibn Sa'd that the Messenger of Allaah (peace be upon him) said, "The people will remain on the right path as long as they hasten the breaking of the fast." Agreed upon.

In this hadeeth, Sahl ibn Sa'd al-Ansari (may Allaah be pleased with him) narrates that the Messenger of Allaah (peace be upon him) informed that the Muslims will remain upon goodness, truth, and guidance from Allaah, holding firmly to the Sunnah of their Prophet, standing by its limits, and not altering or changing anything. This will remain as long as they hasten to break their fast immediately upon the sunset of their fasting day. Indeed, hastening the breaking of the fast is better, for it preserves strength, reduces hardship, aligns with the Sunnah, and is far from extremism and innovation, allowing for a clear distinction between the two times according to the rulings of Sharee'ah.

Chapter regarding Ramadan and its Virtues

(14) Fasting in Ramadan is one of the pillars of Islam

عن عمر بن الخطاب في حديث جبريل أن النبي صلى الله عليه وسلم سئل عن الإسلام فقال "الإسلام أن تشهد أن لا إله إلا الله وأن محمداً رسول الله وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان وتحج البيت إن استطعت إليه سبيلاً" رواه جماعة

From ‘Umar ibn al-Khattab in the hadeeth of Jibreel that the Prophet (peace be upon him) was asked about Islam so he said, “Islam is that you testify that there is no god but Allaah and that Muhammad is the messenger of Allaah, and you establish prayer, pay Zakat, fast the month of Ramadan, and perform pilgrimage to the house (of Allaah) if you can afford the journey to it.” Narrated by a group.

(15) The glad tidings that come with Ramadan

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا جاء رمضان فتحت أبواب الجنة، وغلقت أبواب النار، وصفدت الشياطين" متفق عليه

From Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace be upon him), “When Ramadan comes, the gates of Paradise are opened and the gates of Hellfire are closed, and the devils are chained.” Agreed upon.

In this hadeeth, the virtue of Ramadan is highlighted as it brings with us blessings and encouragement to do more good deeds and leave off bad ones.

The gates of Paradise are opened to encourage the believers to increase their acts of worship, such as prayer, charity, remembrance of Allaah, recitation of the Quraan, and other good deeds. Secondly, the gates of Hell are closed due to the decrease in sins committed by the believers during this month. Devils are chained, meaning the rebellious ones among them, as stated in another narration. The "rebellious devils" are the most hostile and harmful devils toward humans. "Chaining" means to restrain them, so they are unable to do what they normally do outside of Ramadan.

(16) Fasting in Ramadan forgives the previous year's sins.

عن أبي هريرة أن النبي صلى الله عليه وسلم قال: "من صام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه." متفق عليه

From Abu Hurayrah (may Allaah be pleased with him), the Prophet (peace be upon him) said, "Whoever fasts in Ramadan with faith and seeking reward (from Allah), all his previous sins would be forgiven." Agreed upon.

In this hadeeth, there is a great glad tidings from the Prophet (peace be upon him) for those who are able to fast the entire month of Ramadan, with the condition of being able to do so, "with faith and seeking reward." The intended meaning of faith here is fasting with belief in the obligation of fasting, acknowledging its necessity, and fearing the punishment for neglecting it. Ihtisab means seeking abundant reward from Allaah for the fast. This is the characteristic of the believer. Whoever fasts Ramadan in the manner prescribed by Sharee'ah, with belief in Allaah and

His commands, and seeking the reward from Allaah, it is hoped that Allaah will forgive their previous sins.

(17) Fasting in Ramadan and following it with the first six days of Shawwal) is like fasting an entire year.

عن أبي أيوب الأنصاري ؓ رضي الله عنه ؓ أنه حدثه أن رسول الله صلى الله عليه وسلم قال "من صام رمضان ثم أتبعه ستاً من شوال كان كصيام الدهر" رواه مسلم

From Abu Ayyub al-Ansaari (may Allaah be pleased with him) said, the Prophet (peace be upon him) said, "He who observed the fast of Ramadan and then followed it with six (fasts) of Shawwal. it would be as if he fasted perpetually." Narrated by Muslim.

In this hadeeth, the Prophet (peace be upon him) guided Muslims to fast six days of Shawwal after Ramadan, and clarified that whoever fasts the entire month of Ramadan, then fasts six days of Shawwal, will receive the reward equivalent to fasting the whole year. This is a great favor from Allah upon His believing servants by multiplying the reward for them.

(18) Being Generous in Ramadan and reciting the Quraan

عن ابن عباس قال "كان رسول الله صلى الله عليه وسلم أجود الناس وكان أجود ما يكون في رمضان حين يلقاه جبريل وكان يلقاه في كل ليلة من رمضان فيدارسه القرآن فلرسول الله صلى الله عليه وسلم أجود بالخير من الريح المرسلة" متفق عليه

Ibn ‘Abbas (may Allaah be pleased with them both) said, “Allaah's Messenger (ﷺ) was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan when Jibreel met him. Jibreel used to meet him every night of Ramadan to teach him the Quraan. Allaah's Messenger (ﷺ) was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds).” Agreed upon.

In this hadeeth, ‘Abdullah ibn ‘Abbas (may Allaah be pleased with him) informs us that the Messenger of Allaah (peace be upon him) was the most generous of people, and his generosity reached its peak during the month of Ramadan. The reason for the increase in his generosity and the multiplication of his giving were two factors: first, his meeting with the trustworthy spirit, Jibreel, who was the angel entrusted with the revelation; second, the review and study of the Quraan, which is to engage in a reciprocal reading by heart. During this time, he would study all the revelation of the Quraan. Thus to recite the Quraan and being generous is especially encouraged in Ramadan.

(19) Performing ‘Umrah in Ramadan

عن ابن عباس أن رسول الله صلى الله عليه وسلم قال " عمرة في رمضان تقضي حجة . أو حجة معي " متفق عليه

From Ibn ‘Abbas (may Allaah be pleased with him) that the Messenger of Allaah (peace be upon him) said, “‘Umrah in Ramadan would suffice for Hajj or Hajj along with me.” Agreed upon.

The intended meaning here is not that performing Umrah in Ramadan replaces the obligatory Hajj or absolves one from the obligation of Hajj, even though it may seem to suggest that. Instead, it is meant as emphasis and a means of encouraging the act.

(20) Finishing Quraan in Ramadan

عن إبراهيم النخعي قال: "كان الأسود يختم القرآن في رمضان في كل ليلتين" ذكره الذهبي في السير

From Ibraheem an-Nakhaa'i who said, "Al-Aswad used to finish the Quraan every two nights in Ramadan." Mentioned by Ath-Thahabi in As-Siyaar.

(21)

"كان قتادة يختم القرآن في سبع، فإذا جاء رمضان ختم في كل ثلاث، فإذا جاء العشر ختم في كل ليلة" ذكره الذهبي في السير

"Qatadah used to finish the Quraan in seven (nights), but when Ramadan came, he would finish it in every three (nights) and when the ten came (i.e. last ten days of Ramadan), he would finish it every night." Mentioned by Ath-Thahabi in As-Siyaar.

(22)

"عن مجاهد أنه كان يختم القرآن في رمضان في كل ليلة" رواه النووي في التبيان بسند صحيح

"From Mujaahid that he would finish the Quraan every night in Ramadan." Narrated by An-Nawawi in At-Tibyaan with a Saheeh chain.

(23)

عن مجاهد قال "كان علي الأزدي يختم القرآن في رمضان كل ليلة" المزي في تهذيب الكمال

From Mujaahid who said, "Ali al-Azdi used to finish the Quraan every night in Ramadan." Al-Mizzi in Tahtheeb al-Kamaal.

(24)

قال الربيع بن سليمان "كان الشافعي يختم القرآن في رمضان ستين ختمة" الذهبي في السير

Rabee' ibn Sulaymaan said, "Ash-Shaafi'i used to finish the Quraan sixty times in Ramadan." Ath-Thahabi in as-Siyaar.

Some people may point out that there exists the hadeeth of 'Abdullah ibn 'Amr where the Prophet (peace be upon him) forbade finishing the Quraan in less than three days.

Al-Haafidh Ibn Rajab (may Allaah have mercy on him) said: "The prohibition of reciting the Quraan in less than three days refers to doing so regularly [throughout the year]. As for virtuous times, like Ramadan – especially the nights in which it is hoped Laylatul Qadr (the night of decree) will occur – or virtuous places, like Makkah – for those who enter it and are not residents there, then it is recommended to increase in reciting the Quraan, making the most of the time and the place. This is the position of [Imam] Aḥmad, Isha'q [ibn Rahwayh] and other Imams, and the practice of others [from the Salaf] indicates [they held the same position]." ⁵

⁵ Lataa'if al-Ma'arif (pg. 319)

(25) Generosity and Feeding others in Ramadan.

ذكر الذهبي في سيرحماد بن ابي سليمان “وكان يفطر كل يوم في رمضان خمسين انسانا، فإذا كان ليلة الفطر، كساهم ثوبا ثوبا.”

Ath-Thahabi mentioned in the biography of Hammad ibn Abi Sulaymaan, “he used to provide iftaar for fifty poor people a day in Ramadan, and on the eve of ‘Eid he would give each of them clothes to wear.”

(26) ‘Staying’⁶ in Ramadan

عن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان يعتكف العشر الأواخر من رمضان حتى توفاه الله عز وجل ثم اعتكف أزواجه من بعده. رواه مسلم

‘Aishah (may Allaah be pleased with her) reported that the Messenger of Allaah (may peace be upon him) used to observe i'tikaaf in the last ten days of Ramadan till Allaah called him back (to his heavenly home). Then his wives observed i'tikaf after him. Narrated by Muslim

In this hadeeth, ‘Aishah, the Mother of the Believers, informs us that the Prophet (peace be upon him) used to observe i'tikaf during the last ten days of Ramadan, starting from the 21st night. I'tikaf is staying in the mosque with the intention of drawing closer to Allah, whether during the day or night. The Prophet (peace be upon him) maintained this practice throughout his life, observing i'tikaf during the

⁶ Al-'Itikaaf (lit. staying) is prescribed in Islam and it is an act of worship that draws one closer to Allaah. It is when a person secludes himself in the Masjid in obedience to Allaah (the Most High) away from the company of people. And he busies himself with obedience to Allaah, devoting himself to Him, the Exalted.

last ten days of every Ramadan until his death. After his passing, his wives continued to observe i'tikaf in the same manner during the last ten days of Ramadan.

The Prophet (peace be upon him) had previously observed i'tikaf during the early and middle parts of Ramadan, but he eventually settled on observing it during the last ten days, seeking the Night of Decree.

(27) Praying in Ramadan

عن أبي هريرة أن النبي صلى الله عليه وسلم قال "من قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه"
متفق عليه

From Abu Hurayrah that the Prophet (peace be upon him) said, "Whoever stands in prayer in Ramadan with faith and seeking reward (from Allah), all his previous sins would be forgiven." Agreed upon.

This refers to the Taraweeh prayers, where the Prophet (peace be upon him) said: "Whoever stands in Ramadan with faith and seeking reward, all of his past sins will be forgiven."

This means that whoever does so, believing in the command of the Almighty, knowing the virtue of this prayer, and seeking great reward from Allaah, not aiming for anything but His pleasure and not seeking to be seen by others or do anything contrary to sincerity, will be rewarded with the forgiveness of their past sins, except for the rights of others related to their wealth, honor, or bodies. These rights cannot be forgiven except with the consent of those involved. Therefore, a person must seek forgiveness from those who have rights over him or fulfill the rights owed to others.

The reward is mentioned in the past tense, "forgiven," even though forgiveness happens in the future, to indicate that it is certain to happen and firmly established, as a favor from Allaah to His servants.

(28) Praying Taraweeh in Congregation is a confirmed Sunnah

عن عائشة أم المؤمنين رضي الله عنها أن رسول الله صلى الله عليه وسلم صلى ذات ليلة في المسجد فصلى بصلاة ناس ثم صلى من القابلة فكثر الناس ثم اجتمعوا من الليلة الثالثة أو الرابعة فلم يخرج إليهم رسول الله صلى الله عليه وسلم فلما أصبح قال "قد رأيت الذي صنعتُم ولم يمنعني من الخروج إليكم إلا أني خشيت أن تفرض عليكم" وذلك في رمضان. رواه الشيخين

Narrated 'Aishah, the mother of the believers, "One night Allaah's Messenger (ﷺ) offered the prayer in the Mosque and the people followed him. The next night he also offered the prayer and too many people gathered. On the third and the fourth nights more people gathered, but Allaah's Messenger (ﷺ) did not come out to them. In the morning he said, "I saw what you were doing and nothing but the fear that it (i.e. the prayer) might be enjoined on you, stopped me from coming to you." And that happened in the month of Ramadan." Narrated by the two Shaykhs.⁷

⁷ Imams Al-Bukhaari and Muslim.

(29) The gathering behind one Imam is Sunnah

عن عبد الرحمن بن عبد القاري، أنه قال خرجت مع عمر بن الخطاب رضي الله عنه ليلة في رمضان إلى المسجد، فإذا الناس أوزاع متفرقون يصلي الرجل لنفسه، ويصلي الرجل فيصلي بصلاة الـرهط فقال عمر إني أرى لو جمعت هؤلاء على قارئ واحد لكان أمثل ثم عزم فجمعهم على أبي بن كعب رواه البخاري

From Abdur Rahman ibn 'Abd al-Qari said, "I went out in the company of 'Umar ibn Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind and gathered them behind Ubayy ibn Ka'b." Narrated by Al-Bukhaari.

(30) Praying with the Imam until he finishes is like praying the whole night

عن أبي ذر رضي الله عنه أن النبي صلى الله عليه وسلم قال "من قام مع الإمام حتى ينصرف كتب له قيام ليلة" رواه الترمذي وقال هذا حديث حسن صحيح

From Abu Tharr (may Allaah be pleased with him) that the Prophet (peace be upon him) said, "Whoever stands (praying) with the Imam until he finished, then it is recorded for him that he prayed the whole night." Narrated by At-Tirmidhi and he said, "This is a Hasan Saheeh hadeeth."

This hadeeth needs to be kept in mind by some of the overzealous Muslims who deem praying more than eight units as an innovation or that they leave the

congregation after eight. This is not correct and the one who does that misses out on the great reward mentioned in this hadeeth, namely to keep praying with the imam. Thus, if you pray eight or twenty, one should remain with the Imam until he finishes.

(31) The Night of Decree ⁸ is in the last ten days of Ramadan

عن عائشة - رضى الله عنها - أن رسول الله صلى الله عليه وسلم قال " تحروا ليلة القدر في الوتر من العشر
الأواخر من رمضان. رواه البخاري

From 'Aishah (may Allaah be pleased with her) that the Messenger of Allaah (peace be upon him) said, "Seek the night of decree in the odd (days) from the last ten days of Ramadan." Narrated by Al-Bukhaari

There are plenty of narrations that give specific days and narrow down the days. We will present some of them so that you may increase in your worship during these nights.

(32)

عن معاوية بن أبي سفيان، عن النبي صلى الله عليه وسلم في ليلة القدر قال "ليلة القدر ليلة سبع وعشرين"
رواه ابو داود

⁸ It is the night in which the Quraan was revealed. It is better than a thousand months, the angels and the spirit (Jibreel) descend with peace and tranquility, which remains until dawn.

From Mu'awiyah ibn Abi Sufyan from the Prophet (peace be upon him) regarding the night of decree, "The night of Decree is the night of the twenty seventh."

Narrated by Abu Dawood (1386)

(33)

زرقال: "كان عمر وحذيفة وناس من أصحاب رسول الله ﷺ لا يشكون أنها ليلة سبع وعشرين" رواه ابن أبي شيبه

From Zirr who said, "Umar, Huthayfah and a group of companions of the Prophet (peace be upon him) had no doubt it is the night of the 27th."

Narrated by Ibn Abi Shaybah (8905).

(34)

عن زرقال: سمعت أبي بن كعب يقول: "ليلة القدر ليلة سبع وعشرين" رواه ابن أبي شيبه

From Zirr, he said I heard Ubayy ibn Ka'b (may Allaah be pleased with him) saying, "The night of decree is the night of the 27th."

Narrated by Ibn Abi Shaybah (8906)

(35)

عن ابن عباس التمسوا في أربع وعشرين ورواه البخاري

From Ibn ‘Abbas (may Allaah be pleased with him) who said, “Search for it on the 24th.” Narrated by Al-Bukhaari

Narrated by Al-Bukhaari (2022).

(36)

عن عائشة: أنها كانت توقظ أهلها ليلة ثلاث وعشرين ورواه ابن أبي شيبة

From ‘Aishah (may Allaah be pleased with her) that she used to wake her family up on the 23th. Narrated by Ibn Abi Shaybah

Narrated by Ibn Abi Shaybah (8926).

(37)

عن معاوية قال: ليلة القدر ليلة ثلاث وعشرين ورواه ابن أبي شيبة

From Mu’awiyah ibn Abi Sufyaan (may Allaah be pleased with him) who said, “The night of Decree is the night of the twenty third.” Narrated by Ibn Abi Shaybah

Narrated by Ibn Abi Shaybah (9792).

As seen, there is no definitive night but it is very likely to be 27th night thus a Muslim should try to do more on the 27th while not neglecting any of the other nights as the Messenger of Allaah (peace be upon him) told us to seek them in all the odd nights.

(38) Whoever prays on the Night of Decree gets his sins forgiven

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال "ومن قام ليلة القدر إيماناً واحتساباً غفر له ما تقدم من ذنبه." رواه البخاري

From Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace be upon him) said, "Whoever stands (in prayer) on the night of decree with faith and seeking reward, his previous sins will be forgiven."
Narrated by Al-Bukhaari

This hadeeth is explained similar to the previous hadeeths which follow these same words.

(39) The Du'a' which should be used on the Nights of the Last Days

عن عائشة، قالت قلت يا رسول الله أرأيت إن علمت أي ليلة هي ليلة القدر ما أقول فيها قال "قولي اللهم إنك عفوتحّب العفو فاعف عني." رواه الترمذي وقال هذا حديث حسن صحيح.

From 'Aishah (may Allaah be pleased with her) who said, "O Messenger of Allaah, if I knew what night is the night of decree, what should I say in it?" He said: 'Say: "O Allaah, indeed You are Pardoning, You love pardon, so pardon me (Allāhumma innaka 'Afuwwun tuḥibbul-'afwa fa'fu 'annī).'" Narrated by At-Tirmidhi and he said, "Hasan Saheeh."

(40) Waking up family members to partake in the Ten days

عن علي بن أبي طالب: أن النبي صلى الله عليه وسلم كان يوقظ أهله في العشر الأواخر من شهر رمضان.
رواه الترمذي وقال حديث حسن صحيح.

From 'Ali ibn Abi Taalib who said the Prophet (peace be upon him) used to wake up his family during the last ten nights of Ramadan. Narrated by At-Tirmidhi who said, "Hasan Saheeh."

(41) Striving in the ten days

عن عائشة - رضي الله عنها - قالت كان النبي صلى الله عليه وسلم إذا دخل العشر شد مئزره، وأحيا ليله، وأيقظ أهله. رواه البخاري

From 'Aishah (may Allaah be pleased with her) that she said, With the start of the last ten days of Ramadan, the Prophet (ﷺ) used to tighten his waist belt (i.e. work hard) and used to pray all the night, and used to keep his family awake for the prayers. Narrated by Al-Bukhaari

In this hadeeth, 'Aishah (may Allaah be pleased with her) explains the condition of the Prophet ﷺ during these ten days of Ramadan, showing his dedication to worship and encouraging his family to engage in it. She says: 'When the last ten

nights of Ramadan began,' which starts from the night of the 21st, 'he tightened his waistcloth,' which is the garment worn around the lower body. This indicates that he distanced himself from his wives in bed and refrained from intimate relations, or it could mean he was serious about worship, as it is said: 'I tightened my waistcloth for this matter,' meaning I prepared myself and dedicated my effort to it. 'He spent the night in worship,' meaning he stayed awake for worship, 'and woke up his family,' to pray during the night. This is an encouragement for a man to motivate his family to perform voluntary prayers and acts of worship, and to gain the benefit of these blessed days.

(42) Doing more in the ten days than in others

عن عائشة قالت: كان رسول الله ﷺ يجتهد في العشر اجتهاداً لا يجتهد في غيره. رواه مسلم

From ‘Aishah (may Allaah be pleased with her) that she said, “The Messenger of Allah ﷺ used to exert himself (in worship) during the (last) ten in a way that he did not exert himself at any other time.” It was narrated by Muslim.

The Prophet ﷺ used to exert himself in worship and obedience when the last ten nights of Ramadan arrived. He would strive more in performing various acts of goodness, kindness, and worship than he would at other times, due to the greatness and virtue of those nights, and in search of night of decree.
